

Inguqulelo
yesixhosa

AMAGAMA AMAHLE KA ALLAH TA'ALA

Incwadi yokuqala

اسْمَاءُ اللَّهِ الْحُسَيْنِيَّ

Le nguqulelo iquka amagama
ayi 33 ka-Allah Ta'ala okuqala.

Uguqulelo luququzelelwe ngu Moulana Muhsin Mbotoli

Le ncwadi ipapashwe yi Al Hidayah Centre, ayinayo imiqathango yokupapashwa kwayo esiyaziyo. (Amagama amahle ka-Allah Ta'ala, Incwadi yokuqala).

Iprintwe eMzantsi Afrika

Ukuprintwa kokuqala, 2024

KHUPHELA KWI EBOOK:

<https://alhidayah.co.za/amagama-amahle-1/>

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***“Kananjalo aSizanga Sithumele Mprofethi Singamthumeli
ngolwimi lwabantu bakukbo khona'ukuze enze umyalezo
ucace kubo. Ke kaloku u Allah Uvumela alahleke lowo
Athande ukuba alahleke, Akhokele lowo Athande
ukumkhokela. Yena nguSomandla, uSobulumko.”***
(Quran 14:4)

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Intshayelelo yamagama amahle

Enye yeendlela zokuba simazi uMdali wethu, u-Allah kungenxa yokuba sazi amagama waKhe amahle. Kula magama sithi sifunde ngeekhwalithi ezintle zika-Allah Ta'ala. Ngokuye efunda umntu ngo-Allah Ta'ala kuye kukhule ukumthanda kwakhe u-Allah Ta'ala.

Le nguqulelo iquka amagama ayi 33 ka-Allah Ta'ala okuqala. Lo nguvela tanci wokuqala ukuzama ukuveza esi sihloko ngolwimi lwesiXhosa. Esi sisishwankathelo sencwadi kaMoulana Moosa Kajee kanti yena wacholachola ezinye iinkcukacha malunga nesisihloko kwiincwadi zika Imaam Ghazali, Imaam Qurtubi, Moulana Asghar Ali Roohi, Moulana Muhammad Haneef Abdul Majeed.

Akukho mida ekwazini u-Allah Ta'ala kengoko le ncwadi isesiqalo sokuzalisekisa lemfuno.

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1. Ar-Rahmaan, 2. Ar-Raheem

USolubabalo, USozinceba

La magama asuka kwigama elingu *Rahmah* (Inceba)

U-Abdullah Ibn Mubarak Rahimahullah uchaza ukuba, “Ar-Rahmaan - NguLowo unikayo xa ecelwa, kanti yena u-Ar-Raheem - NguLowo ubanomsindo xa ungaceli kuYe.”

Umama akathandi ukuba abantwana bakhe bahambe becela kwabanye abantu. Ngokunjalo u-Allah Ta’ala akamelani kwaye engayithandi into yokuba indalo yaKhe Ayibone isolula izandla zayo ifuna ukufezekiswa kweemfuno zayo kwenye indalo yaKhe.

UmProfethi Sallallahu Alayhi Wasallamu uthi, “Lowo ungathi azibeke phambi ko-Allah Ta’ala iimfuno zakhe (u-Allah Ta’ala Uyamqumbela).” (*Tirmidhi*)

Ar-Rahmaan kuthetha Lowo unenceba ephangaleleyo. Kuthetha inzuzo yenxa yenceba yaKhe ifikelela kuwonkewonke.

Ar-Raheem - Kuthetha Lowo unenceba enzulu. Kuthetha ukuthi inceba yaKhe iphelele kwaye igqibelele.

Kweli hlabathi inceba ka-Allah Ta’ala ithotyelwe wonke umntu, eyiMuslim okanye engeyiyo iMuslim, ngeendlela ezahlukeneyo abonelela ngayo kwizinto zeli hlabathi. Kwixa elizayo abantu abangakholwayo abazokuyifumana inceba ka-Allah Ta’ala, kanti bona abo bakholwayo bazakuzifumana zone iintlobo zenceba ngokupheleleyo nangokugqibeleleyo.

3. Al-Malik

IKumkani Yokwenene

Al-Malik ithetha Lowo uzimele geqe ngoko buqu kwakunye nangeekhwaithi zonkeikhwalithi ezikhoyo kwizinto eziphilayo, kwaye zonke izinto ezikhoyo zixhomekeke kuYe. Akukho nanye into engaxhomekekanga kuYe, ngobukho bayo kunye neekhwalthi zayo. Ubukho bento yonke ekhoyo ikho ngenxa yaKhe. Ubukho kunye neekhwalthi zezinto zonke angeke zibekhona ngaphandle kwaKhe zilawulwa nguYe. Ngamazwi amafutshane iKumkani yokwenene nguYe kuphela.

Ukuba indalo inamandla okulawula nto, ngokuyinene olo lowulo lolwe thutyana, kungekudala olo lawulo luzakufikelela esiphelweni. Indalo iba nolawulo kwizinto ezimbalwa kanti Yena u-Allah Ta'ala ulawula yonke into. Lowo ngumahluko wekhwalithi phakathi kokulawula kuka -Allah Ta'ala uMdali kunye noko akudalileyo.

4. Al-Quddoos

Lowo umsulwa kuzo zonke izipheme

Intsusa yeligama lisuka kwigama *Quds* elithetha ukuba msulwa.

Ibnul Arabi ubhala uthi, “U-Allah Ta’ala ngokuthi achazwe ngale khwalithi kwenza kube yimfuneko oku kulandelayo:

1. Umsulwa ekubeni abe nomahlulelane.
2. Umsulwa ekubeni abe nabalingane.
3. Umsulwa ekubeni abe nomphikisi.
4. Umsulwa ekubeni abe nabantwana.
5. Umsulwa kuwo wonke umfanekiso ngqondweni esinawo ngaYe.
6. Akukho ndawo enokwazi ukumgcina kunye naxesha eliqingqekileyo kuYe.
7. Akabonakali ngeliso lenyama.
8. Akanamfuno kwindalo yaKhe.
9. NguYe ohlambulula indalo.”

Ibni Katheer yena uthi, “Al-Quddoos ngulowo ungenabuthathaka kwinto yonke kwaye zonke iikhwalthi zakhe zigqibelele.”

Akanalo naluphi na uhlobo lomahlulelane kwizinto zonke. Yena umsulwa kuzo zonke ezo zinto bazinxulumanisa naYe. Nokuba ungcwale okanye ulunge kangakanani omnye wendalo yaKhe, asokuze abe lihlakani naYe. Akanabuthathaka, zipheme kunye namida ngoku kunye nakwixa elizayo.

5. Al-Salaam

Lowo Uyincochoyi yoxolo

Salaam - Eli gama lisuka kwigama *uSalaamat* lona lithetha msulwa okanye khuselekileyo.

Zimbini iintsingiselo ezichaziweyo:

1. U-Ibni Katheer Rahimahullah uthi, “Al-Salaam nguLowo umsulwa kuzo izipheme ngenxa yokuba kaloku egqibelele kwinto yonke.”

2. “Ungulowo kulindelwe kuYe ukhuseleko.”

USufyaan Ibni Uyainah Rahimahullah uthi, Iimeko zintathu apho umntu aziva enoloyiko:

a. Ngemini (abelekwa ngayo umntwan) kuba ngokunokwakhe uphuma endaweni ekhuselekileyo (isibeleko sika mama wakhe).

b. Ngemini asweleka ngayo, kuba ebona iingelosi angazange azibone ngaphambili.

c. Ngemini yovuko kwelabafileyo, kuba eyakuzibona ekwithafakazi elikhulu lovuko.

U-Allah Ta'la wanika uYahya Alayhi Salaam ukhuseleko kwezimeko zintathu, kanti wenza ngokunjalo kwizicaka zaKhe ezikholwayo.

Uxolo nokhuseleko ngokuyinene zinikezelwa ngu-Al-Salaam kuphela, kuba kaloku nezinto esizisebenzisayo khona ukuze sikhuseleke, angeze zisikhusele ukuba (u-Allah Ta'ala) Akafuni kusikhusela.

6. Al-Mumin

Lowo unika ukhuseleko

Al-Mumin eli gama lisuka kwigama elithi *Amaan* elithetha ukunikezela ukhuseleko.

Al-Mumin ngoLowo Unikezela ukhuseleko kwizicaka zaKhe kubunzima basehlabathini kunye nakwisohlwayo sexesha elizayo. Ukuba lowo unikezela ngokhuseleko ebengekho ngekunzima mpela ukufumana ukhuseleko nokuba kuli xesha nje elifutshane.

Ukubakho kokhuseleko kunye noxolo nqu nasemizimbeni yethu nako kuxhomekeke ku-Al-Mumin. Oko kungenxa yokuba nemizimba yethu yakiwe ngezinto eziphikisanayo ezingakwaziyo ukuhlala endaweni enye. Kodwa u-Al-Mumin ezo zinto ziphikisanayo uzibeke ngeyona ndlela intle ziyasebenzisana njengokuba Efuno.

7. Al-Muhaimin

UMkhuseli

Al-Muhaimin ligama lwaLowo uchazwa ngeekhwalithi ezintathu:

- a. Unolwazi lweemeko zezinto zonke,
- b. Unamandla wokwenza ezo zinto zibe lulutho,
- c. Uhlala enamandla wokunikezela ezo zinto ulutho.

Ngu-Allah Ta'ala yedwa onokwazi unikezela ngolo lutho ngokupheleleyo nangokugqibeleleyo.

UMkhuseli wako konke nguYe yedwa, Yena ungenaye umahlulelane. Zihlala zime bume zonke izinto ezifunekayo khona ukuze yonke into ikhuseleke. Elona lungu lomzimba elibuthathaka limehlo. Kodwa libuthathaka linjalo u-Allah Ta'ala ulikhusele. Ingqondo, apho imiyalelo yonke eya emzimbeni isuka khona, ikhuselwe ziinwebu ezimbini, kanti zona ezo nwebu zikhuselwe lukhakhayi, ubume balo olo khakhayi benza ukukhusela kwalo ingqondo kwenzeke kuzo zonke iintshukumo.

Al-Muhaimin Udale izixhobo zokhuselo zento yonke.

8. Al-Azeez

Lowo unolawulo olugqibeleleyo

Eli gama lisuka kula magama alandelayo:

a. Azeez ithetha lowo ungenantanga. Xa into inqabile ama-Arab athi i-Azeez, kengoko xa indalo enqabileyo ibizwa ngokuba Azeez, inene u-Allah nguyena ufanele ukubizwa ngokuba Al-Azeez kuba akukho nto ifanayo naYe.

b. Al-Azeez ithetha lowo woyisayo. Ama-Arab xa umntu emoyisile umchasi wakhe ambiza ngokuba Azeez. U-Allah Ta'ala asokuze oyiswe, kengoko ufanele ukubizwa ngokuba Al-Azeez.

c. Al-Azeez kuthetha lowo unguSomandla, Yena yonke into ebonisa ubukhulu iyafumaneka kuYe. Yena Unamandla kwaye Uyalawlula.

U-Imaam Qurtubi Rahimahullah uthi, “Al-Azeez kuthetha lowo amandla waKhe nolawulo lwaKhe luquka yonke into, kangangokuba akukho unokumoyisa, Akukho nto ingaphaya kwamandla waKhe.”

9. Al-Jabbaar

Ophakamileyo

1. Jabbaar kuthetha Osencochoyini Ongasokuze ufikelele kuYe. U-Allah Ta'ala nguLowo Ungaphaya komqondo neengcinga zendalo. Iincuba buchopho zonke ziwa nganeno ekumazini ngokupheleleyo.

2. Jabbaar kuthetha umntu othungayo. U-Allah Ta'ala nguLowo Ulungisa zonke izinto, kwaye esenza lula zonke izinto ezinzima. Izidalwa zaKhe uzikhethela konke okuzilungeleyo.

3. Al-Jabbar nguLowo uqinisekisa ukuba indalo yaKhe yenza ngokwe miyalelo kwaye Ezinqanda koko kungavumelekanga ngokwe mfuno yaKhe. Akukho yenzekayo ebukumkanini bakhe ngaphandle kwentando yaKhe.

Al-Jabbar nguLowo, ukuba ufuna yenzeke into ebumkanini baKhe iyenzeka, akukho nto inokuba ngumqobo ukuba yenzeke. Ukuba akafuni yenzeke into asokuze yenzeke.

10. Al-Mutakabbir

Oyena Mkhulu

Al-Mutakabbir:

1. NguLowo ulunga kwakhe kungaphezulu kubo bonke ububi nengcinezelo.
2. NguLowo uphezulu kwaye emsulwa kwiikhwalithi zendalo yaKhe. Akekho ofanayo naye.
3. Lowo uphakamileyo. Yonke into xa uyithelekisa nobukhulu baKhe ikhangeleka incinane kwaye ingeyonto.
4. Lowo Ulawulayo emhlabeni nasemazulwini.

11. Al-Khaaliq, 12. Al-Baari

UMdali, Lowo wenza yonke ngokugqibeleleyo

Ibn Katheer rahimahullah uthi, “*Khalq* kuthetha ukwenza into njengokuba uyicebile kanti uBara’a kuthetha ukwenza nokuzalisekisa oko ubukecebele ukuba kwenzeka. Ngaphandle kuka-Allah akekho omnye okwaziyo ukuceba rhoqo, kwaye ayenze yenzeke njengokuba ibeyicebile kwaye yenzeke njalo.”

Njengokuba u-Allah Ta’Ala eyi- Al-Khaaliq, ngaxesha linye ukwa ngu-Al-Baari i.e. kuthetha ukuthi ekubeni eyidalile indalo, indalo isephantsi kolawulo nomyalelo waKhe.

Ukuceba nokwenza into ngokulandelelana akukho nzima kakhulu, kodwa ukudala wogqiba uyinike ubom lonto uyidalileyo, ukwenza oko asinto inokwenziwa nangubani na. Udala ngolohlobo ngu-Allah Ta’ala Yedwa okwaziyo ukwenza njalo.

Yonke indalo ka-Allah Ta’ala ingabantu, izilwanyana, izityalo, izinto ezisemazulwni osixhenxe zibonisa ubuchule ezidalwe ngayo.

13. Al-Musawwir

Lowo unika ubume

Allamah Khattabi Rahimahullah uthi. “Al-Musawwir nguLowo udale indalo yakhe ngokweenkangeleko ezahlukeneyo khona ukuze izokuqondana (xa ibona umahluko wenye indalo kwenye).” U-Allah Ta'ala uthi, “Nguye othe wanenza, emva koko wayihombisa inkangeleko yenu.”

Al-Musawwir kuthetha Lowo ubumba ubume bezinto. U-Allah Ta'ala Nguye othe wanika ubume nenkangeleko ezahlukeneyo kwindalo yaKhe. Ngabo bume nangalo nkangeleko sithi sikwazi ukwahlula iindidi neentlobontlobo zendalo ka-Allah. Umzekelo kudidi olunye nje lwendalo yaKhe umahluko kwindalo yamadoda nabafazi kukho umahluko. Inkangeleko yomntu ngamnye kunye nophawu olu lodwa kumadoda nabafazi ngamnye, umahluko ukho kangangokuba kwiinkulungwane zabantu abase mhlabeni ingulowo unophawu olulodwa omnye komnye, kwaye kulula okohlula omnye komnye.

14. Al-Ghaffaar, 15. Al-Ghafoor, 16. Al-Ghaafir

Lowo uxolela kakhulu

Amanye amakholwa angcwele athi u-Allah Ta'ala:

1. Al-Ghaafir - Ekubeni isicaka sithe saguqukela ku-Allah, u-Allah uyazixolela izono zaso kwaye atshabalalise bonke ubungqina ebusemaxwebhini walomntu.

2. Al-Ghafoor - U-Allah wenza iiNgelosi zizilibale ezo zenzo zakhe zigwenxa.

3. Al-Ghaffaar - U-Allah Ta'ala wenza lowo ebenze eso sono naye asilibale, kangangokuba kube ngathi azange enze eso sono.

Amanye amakholwa angcwele athi, U-Allah Ta'ala unamagama amathathu anekhwalithi ezidityaniswa naYe:

1. Ghaafir 2. Ghafoor 3. Ghaffaar

Amagama mathathu asetyenziswayo uchaza umntu:

1. Zaalim 2. Zaloom. 3. Zallaam

Apha siye siqonde into yokuba nokuba ubugwenxa obenziwa ngumntu bukhulu okanye buninzi kangakanani na, uxolela kuka-Allah kuhlala kukhona. Qha kufuneka umntu acele uxolelwa. Ukuba umntu yiZaalim (ngumoni) u-Allah yiGhaafir (uMxoleli). Ukuba umntu yiZaloom (ngumoni omkhulu), u-Allah Ta'ala yi Ghafoor (nguMxoleli wazo zonke izono), kanti ukuba umntu yiZallaam (umoni omkhulukazi) ngokunjalo u-Allah Ta'ala ungu Ghaffaar (lowo uxolela kakhulukazi).

17. Al-Qahhaar

Lowo woyisayo

Al-Qahhaar nguLowo yonke into ubukho bayo buphantsi kolawulo namandla waKhe, ngenxa yokuba phantsi kolalwulo lwaKhe. Yonke into u-Al-Qahhaar ayifunayo kuzo, uzenza ziyenze.

Oku kubonakala ngendlela ezahlukeneyo kwindalo yaKhe:

a. Ubukho nokungabikho kwendalo kuxhomekeke kuYe.

b. Isibhakabhaka nako konke okukhoyo kuso si sikhulu kakhulu sinjalo. U-Allah Ta'ala ugcina yonke into ekuso endaweni yayo kwaye akavumeli nanye into ekuso ukuba iphume emzileni wayo.

c. Ubukhulu becala izinto ziquka oku kulandelayo umhlaba, amanzi, umoya kunye nomlilo. Ezi zinto zine ngokwesiqhelo azidibani. Kungenxa yamandla agqibeleleyo ka-Allah Ta'ala abangela ukuba zikwazi ukudibana.

d. Iikumkani ezinkulu ezinamandla ngokwembali zafika zagqitha, kodwa amandla wazo wokuba zihlale zilawula uyawathabatha ngokuzinika izigulo nokuba zisweleke.

18. Al Wahhaab

Lowo unika kakhulu

Hiba ngokwesi Arab kuthetha ukunika umntu into ngaphandle kokufumana imbuyekezo. Ngaphandle kuka-Allah Ta'ala akekho omnye ngokuyinene onokunikezela *iHiba* (isipho), kuba kaloku zimbini izinto ezingundoqo kwisipho:

1. Ukunikezela ubunini komnye umntu
2. Ukungathabathi mbuyekezo.

Ezi khwalithi zimbini azikwazi ukwenziwa ngabantu, kuba ngokuyinyani umntu akanguye umnini wayo nayiphi na into, kaloku yena umntu usisicaka sika-Allah, xa engenabo ubunini banto angakwazi njani ukwenza omnye umntu umnini wento. Okwesibini umntu xa esenza into usoloko ejonge inzuzo yalapha emhlabeni okanye inzuzo yexesha elizayo. Okanye umntu ulindele ukunconywa, uthandwa, uhlonitshwa, ukhuseleko ekugxekweni, umvuzo wexesha elizayo kunye nokuthandwa ngu-Allah Ta'ala. Ngaphandle kwamathandabuzo kusoloko kulindelwe inzuzo, kuba kaloku akukho yenziwa kungekho njongo. Kanti yena u-Allah ungumnini wento zonke kengoko uyakwazi ukunikezela ubunini kulowo athande ukumnika ubunini. U-AllahTa'ala uzimele ngokupheleleyo akukho mfuneko yambuyekezo kuYe. Kengoko, ukunikezela isipho kufanele ibe sisenzo saLowo UZimeleyo.

19. Al-Razzaaq

Lowo Ubonelelayo

U-Allaamah Khattaabi rahimahullah uthi, “Al-Razzaaq nguLowo uthe wathathela kuYe uxanduva lokubonelela indalo ephilayo yonke khona ukuze ihlale iphila. Inceba yaKhe nokubonelela kwaKhe kuquka yonke indalo. Xa ebonelela akakhethi abo bamkhonzayo okanye abo bangamkhonziyo, abo bangabahlobo baKhe okanye abo bazintshaba zaKhe koko ubonelela yonke indalo. U-Allah Ta’ala ubonelela abo babuthathaka bangenazo izakhono abangakwaziyo ukuza nengeniso, njengokuba enikezela kwabo bomeleleyo abakwaziyo ukuzisa ingeniso.”

Al-Razzaaq ubonelela ngeendlela ezimbini:

1. Uhlobo lokuqala lokubonelela kwaKhe kukuba abonelele abantu basemhlabeni ngokusebenzisa izicaka nabathunywa baKhe. Esi isibonelelo sasentliziyweni esi lulwazi kunye nokholo. Kunye nesibonelelo sase mzimbeni. Esi sisibonelelo esiHalaal. U-Allah Ta’ala yiRazzaaq kwaye unovelwano kwabo benza izenzo ezilungileyo.

2. Uhlobo lwesibini kukuvumela ukutya ukuba kuyofikelela kumalungu ohlukeneyo omzimba njengokuba kufanelekile. Kungenzeka ukuba okokutya sikufumanayo kuHalaal okanye kuHaraam, zombini ezizibonelelo zisuka ku-Allah Ta’ala. U-Allah Ta’ala ngumondli wendalo yonke, kwaye ubonelela ngaphandle ngokuchonga indalo ethile.

20. Al-Fattaah

Lowo uvula iingcango zenceba

Fath kuthetha uvula ucango. Kengoko, Al-Fattaah nguLowo uvula iingcango zesibonelelo kunye nenceba kwizicaka zakhe. Ubasombulela iingxuba kaxaka abanazo. Uvula iintliziyo kunye namehlo wangaphakathi, khona ukuze zizokuyazi inyani.

Al-Fattaah - NguLowo ungazivaliyo iingcango zezibonelelo zaKhe ngenxa yesono kwaye uhlala ebonelela abantu nasekubeni bemlibele u-Allah Ta'ala.

Al-Fattaah nguLowo uzivulayo iintliziyo zamakholwa ngokuthi amqonde u-Allah Ta'ala kwaye uyazivula iingcango zokuxolela kwaKhe kwabo bonileyo. Uyazisombula iingxaki nobunzima. Al-Fattaah uvula intliziyo khona ukuze ikwazi ukomkela inyani, kwaye wenza ulwazi lumpompoze elwimini.

21. Al-Aleem

Uswazi

U-Allah Ta'ala nguLowo ulwazi lwaKhe luquka izinto ezise lubala nezinto ezifihlakeleyo, izinto ezinokwenzeka nezonto ezingasokuze zenzeke, kwinkalo zonke nakumaxesha onke. U-Allah Ta'ala unguSolwazi kwizinto ezenzekileyo nakwezo zisazokwenzeka. Akukho nto ifihlakeleyo kuYe emhlabeni nasemazulwini. Ulwazi lwaKhe luquka konke oko kubonakalayo noko kungabonakaliyo kuquka neenkukacha zako. U-Allah Ta'ala wazi konke okusezintliziyweni zendalo yaKhe kuquka noko abantu bakufihla ezintliziyweni zabo noko bangekakucingi nasengqondweni.

“Inene akukho nto ifihlakeleyo emhlabeni nasemazulwini ku-Allah Ta'ala.” (*Quran, Aal Imraan*)

“Kananjalo Yena ngu-Allah emazulwini nasemhlabeni, Yena Uyakwazi enikufihlileyo nenukwezayo, Uyakwazi nenikuzuzayo (okulungileyo nokungalunganga).” (*Quran, Al Anaam*)

Umahluko phakathi kolwazi luka-Allah Ta'ala nolwazi lwabantu:

1. Ulwazi luka-Allah Ta'ala lunye kwinto yonke kwaye luyalingana; kanti lona ulwazi lwabantu lwahlukahlukene, kuba kaloku umntu ufuna ulwazi olwakwenyonyonyo ezahlukenyonyo.
2. Ulwazi luka-Allah Ta'ala alutshintshi kanti lona ulwazi lwabantu luyatshintshatshintsha rhoqo.
3. Ulwazi luka-Allah Ta'ala lolwaKhe akulufumenanga ntweni okanye mntwini; kanti lona ulwazi lwabantu balufumana ngokufundiswa okanye ngamalungu adalwe ukuba sikwazi ukuva ngawo.

4. Ulwazi luka-Allah Ta'ala alupheli kanti lona ulwazi lwabantu maxa wambi luyaphela.
5. Ulwazi luka-Allah Ta'ala alunasiphelo kanti lona ulwazi lwabantu luhamba lube nemida.

22. Al-Qaabidh, 23. Al-Baasit

Lowo wenza mxinwa, Lowo wenza gabalala

Mullaa Ali Qaari Rahimahullah uchaza ukuba, “u-Allah Ta’ala wenza izinto zibe mxinwa maxa wambi kanti maxa wambi uzenza zithi gabalala ie. Ngokwesimilo ngokwesibonelelo ngokwa semzimbeni okanye ngokwa semphefumleni. Xa u-Allah Ta’ala efuna ukuyenza mxinwa into, akekho omnye onamandla onokwazi ukuyenza iphangalale, kanti xa efuna ukuyenza phangaleleyo into akukho namnye onokuyenza mxinwa.” (*Mirqaat*)

Kuyimfuneko ukuba ezi khwalithi zimbini sizichaphazele ngokudibeneyo, khona ukuze kuzokubonakala ukuba u-Allah Ta’ala unolawulo olupheleleyo nakwizinto eziphikisanayo. La magama mabini aquka zonke izinto ezidaliweyo. Imizekelo embalwa:

1. **Isixhaso** - U-Allah Ta’ala wenza isibonelelo saKhe mxinwa okanye asenze phangaleleyo kulowo athande ukuba enze njalo kuye. Konke oko ukwenza ngoko bulumko baKhe. Ngamanye amaxesha u-Allah Ta’ala uyasithanda isicaka saKhe kwaye Uyazi ukuba eso sicaka sinokunikwa isixhaso esininzi, kuzakuhokelela kwintshabalalo kuso. U-Allah uthi, “Ukuba ngaba u-Allah Wayezandisele iimbonelelo zaKhe (zonke izicaka zaKhe), zaziya kwenza ingcinezelo emhlabeni.” (*Quran, Surah Shura*)

U-Imaam Ahmad Ibni Ishaq Ibni Yahyaa Raawandi Rahimahullah ucacise ngobuchule wathi, “Bangaphi na abantu abakrelekrele isixhaso esiqingqiweyo. Kwakhona bangaphi na abantu abangekho krelekrele abangenalo ulwazi oluphangaleleyo malunga noshishino, kodwa ubafumane isixhaso sabo sisikhulu. Maxa wambi oku kushiye abantu abaninzi bemangalisiwe kwaye nabo banezakhona bazibone bengabahedeni.” (*Mukhtasarul Ma’aani*)

2. **Umothunzi nokukhanya** - U-Allah Ta'ala wenza umthunzi unabe kusasa kodwa awurhwaqelise uyokutsho emini maqanda. Kwakhona Uyawunabisa kude kuyokutshona ilanga.

24. Al-Khaafidh, 25. Al-Raafi

Lowo uthobayo, Lowo Uphakamisayo

U-Allamah Tibbi Rahimahullah xa echaza u-Al-Khaafidh no-Al-Raafi uthi:

1. NguLowo uziphakamisayo kwaye ezehlisa izikali zobulungisa.
2. NguLowo ubahlisayo ngokuthi abahlaze abo bangakholwayo, kanti abo bakholwayo uyabaphakamisa ngokuthi abancedise kwaye abanike isidima.
3. Uyazithoba iintshaba zaKhe ngokuthi azigcine kude kunaye, kanti abo bakholwayo uyabaphakamisa ngokuthi abasondeze kuYe.
4. Uyabathoba abo baqaqadekileyo ngokubalahlekisa nokutywina iintliziyo zabo, abo banethamsanqa uyabaphakamisa ngokuthi abakhokele nokuba bakwazi usilandela eso sikhokelo.

Al-Raafi nguLowo uphakamisa lowo athande ukumphakamisa. Uyabanceda abo athanda ukubanceda kwaye abagcine endleleni ethe tye kwaye bavume ukuyilandela.

Al-Khaafidh - NguLowo ubathobayo abo athande ukubathoba. Kwixesha elizayo lowo athanda ukumhlutha impumelelo uyakumhlutha impumelelo. Uyalihlisa inqanaba lalowo athande ukwenza njalo kuye ade afikelele kwelona nqanaba laka laphantsi.

26. Al-Muizz, 27. Al-Mudhill

Lowo unika intlonipho, Lowo uhlazisayo

Al-Muizz nguLowo ubanika intlonipho abahlobo baKhe ngokuthi abakhusele, abaxolele (izonzo zabo) ngenxa yenceba yaKhe, ethubeni abafudusele kwikhaya lesidima (iParadesi) kwaye abanike nesidima sokuba bambone.

Al-Mudhill nguLowo uzihlazayo iintshaba zaKhe ngokuthi azihluthe ukuba bamazi kwaye abagcine besoloko bengamthobeli, ethubeni abafudusele kwikhaya lesohlwayo (isiHogo) kwaye abahlaze nangakumbi ngokubagcina qelele kunaYe.

U-ibni Abbas RadhiAllahu Anhuma wathi, “Ngokwa bantu belihlabathi, isidima lelinye igama lobutyebi, nokuba nezinto ezininzi, kanti ku-Allah Ta'ala isidima kukuba neTaqwa (uhlala ucinga ngokukholisa u-Allah).”

28. Al-Samee

Lowo undlebe wonke

Al-Samee umamela konke ngaphandle kwemiqathango. Umamela kwaKhe akufani nokumamela kwendalo yaKhe. U-Allah Ta'ala kuYe akukho malungu ayimfuneko khona ukuze amamele, kwaye umamela kwaKhe indalo yonke kwenzeka ngexesha elinye.

Akomkelekanga kwaphela ukulinganisa u-Allah Ta'ala neeKumkani zeli hlabathi. Iikumkani zase mhlabeni zinabanxulumanisi phakathi kwazo nabo baphantsi kwazo, kuba kaloku zona iikumkani azikwazi ukumamela iimfuno zabantu ngexesha elinye kwaye hayi wonke umntu uyakwazi ukuthetha nekumkani buqu. Kwelinye icala u-Allah Ta'ala yena uyasiva sonke isandi sabantu, sejinn, seengelosi kunye nezilwanyana ezise hlabathini ngokungathi umamele umntu omnye, abanye abantu ibengathi bathe cwaka. KwiHadith kuthiwa; u-Allah Ta'ala umamela nqu nesandi sembovane emnyama ehambe elityeni elimnyama ngobusuku obunentsunguzi yobumnyama.

Iikumkani zalapha emhlabeni azivumeli nabani na ukuba eze kuzo, kodwa yena u-Allah Ta'ala Yena ukufutshane kuthi nangaphezulu komthambo wobom wethu.

Ngamini ithile amaSahaba RadhiAllahu Anhum abuza uRasoolullah Sallallahu Alayhi Wasallam, “Ingaba uMxhasi wethu ukufutshane, khoza ukuze sizokuthetha naYe ngelizwi okanye ukude na khona apho kuzakufuneka simkhwaze ngelizwi eliphezulu?” Ngelo thuba ezi vesi zathi zatyhilwa, “Ke kaloku xa izicaka zaM zikubuza ngaM yithi kuzo Mna Ndikufuphi kuzo yaye Ndiyaziphendula izicelo zalowo ucelayo xa ecela kuM.” (*Quran, Baqarah*)

Al-Samee uziva zonke izikhalazo zenu, izicelo kunye neemfuno zenu. Nokuba yinto encinci kangakanani nokuba yinto engenaxabiso isicelo esibuthyakala kangakanani na, uyasiva kwaye uyazizalisekisa ezo mfuno ziceliweyo.

29. Al-Baseer

Lowo ubona konke

Al-Baseer nguLowo uzibonayo izicaka zaKhe, iimeko zazo kunye nezenzo zazo. Al-Baseer ubona yonke into nokuba incinane kangakanani. Uyayibona imbovane emnyama ehamba elityeni elimnyama kwisithokotho sobumnyama bobusuku. Uyakubona oko kungaphantsi kwemihlaba esixhenxe njengokuba ekubona oko kungaphezu kwamazulu asixhenxe. Uyakubona ukuhamba kokutya kumalungu omzimba, kwaye uyabubona ubumhlophe bemithambo. Uyakubona nokuqhatha ngokusebenzisa iintshukumo zamehlo.

Ubona kuka-Al-Baseer kugqibelele, Akuyomfuneko yamehlo kuYe khona ukuze abone. Ubona kwaKhe kuquka into yonke esendalweni, kwaye ubona kwaKheindlela okugqibelele ngayo asokuze umfumane onokubona ukogqitha Yena.

30. Al-Hakam

Lowo uthatha isigqibo

Mnye kuphela onokwazi ukunikezela isigqibo sokwenyani nesigqibeleleyo nguLowo ungu-Sokubona, uSokuva, uSolwazi kwaye abe unezokhwalithi ziphezulu zika-Allah Ta'ala. Lowo ungenazo ezo khwalithi asokuze abe ngu-Al-Hakam.

U-Allah Ta'ala uyijaji kwaye engumthathi sigqibo phakathi kwezicaka zaKhe kwelihlabathi kunye nakwixa elizayo, malunga nezinto ezisembonakalweni kunye nezo zisemfihlakalweni. U-Allah Ta'ala nguMgwebi kwezonto Aziyaleleyo kunye nazo zonke izigqibo Azithathileyo malunga nendalo yaKhe, izigqibo Azithethileyo kunye nezo Azenzileyo.

U-Allah Ta'ala nguYe Odale yonke indalo ngobulumko baKhe obugqibeleleyo, Uye Wabanika amanqanaba ohlukeneyo. Yonke into ngokwamandla wayo Uthe wayinika izinto ezikhethekileyo ngokwamandla wazo. Yena uye waqingqa iindlela ezahlukeneyo zokuphila nokufa. Ngaphandle kwamathandabuzo u-Al-Hakam unegunya kwindalo yaKhe ngenxa yokuba namandla kwaKhe, ukuba nguSolwazi kwaKhe nobulumko baKhe, angenza nayiphina into, phantsi kwazo naziphi na imeko Athande yona, lonto iHalaal okanye iHaraam.

“Asokuze abuzwe ngoko Akwenzileyo kodwa yona indalo izakubuzwa (ngoko ikwenzileyo).” (*Quran, Ambiyaa*)

31. Al-Adl

USobulungisa

Eli gama lithetha ulingana. Ngenxa yoko ijaji ezigwebayo ngobulungisa ezinkundleni zamatyala zibizwa ngokuba zi-Adl (zinobulungisa). Kengoko ubulungisa buthetha ukwenza into njengokuba ifanele ukuba yenziwe kuye ngaphandle kokuyibaxa okanye ungayenzi ngokupheleleyo. Isikali sobulungisa kufuneka silungelelane kangangokuba nothando olunzulu okanye ubutshaba obukhulu akufuneki ziphazamisane nokulungelelana kwesikali sobulungisa.

Zonke ezi khwalithi zikhona ku-Allah Ta'ala, Yena ungumzekelo wobulungisa.

Zimbini izinto ekufuneka zifumaneke khona ukuze ubulungisa bufumaneke:

1. Kukubanamndla kangangokuba akukho omnye umntu onokuphikisana neso sigqibo usithathileyo.
2. Kukuba nobulumko khona ukuze ugwebe ngendlela echanekileyo ngobulumko nobukrelekrele, khona ukuze angagwebi gwenxa. U-Allah Ta'ala Unamandla (Azeez) kwaye Unobulumko (Hakeem) xa kunjalo ngaphandle kwamathandabuzo nguYe Yedwa Onokugweba ngobulungisa bokwenene.

Isabhokhwe sika-AllahTa'ala sithe cwaka. Amaxesha amaninzi Wohlwaya abo bacinezeleyo ngehlobo lokuba abanye abantu bangayiboni ukuba uyamohlwaya lowo ucinezeleyo, kodwa yena lowo ucinezeleyo abe eyazi ukuba esi sisohlwayo sika –Allah Ta'ala sobulungisa. Yena ucinezeleyo okanye wonileyo kaloku ikhona into ethi xhokro entliziyweni embonisa ukuba nobutyala. Nokuba uyazama uyichwethela ecaleni ngokuthi azame ukuzonwabisa ngokungathi akanamva ndedwa, ulonwabo akalufumani. Eso sisohlwayo sika-Allah Ta'ala.

32. Al-Lateef

USobubele

Al-Lateef nguLowo Uziphatha ngobubele izicaka zaKhe, kangangokuba ngamanye amaxesha nezicaka ziye zingayazi ukuba oku sikufumanayo sikufumana ngenxa yobubele baKhe.

“U-Allah Ta'ala Unobubele kakhulu kwizicaka zaKhe. Uzinika isixhaso kulowo athandileyo (ukumnika) UnguSomandla uSobunganga.” (*Quran, Shura*)

U-Abdullah Ibni Abbas RadhiAllahu Anhuma uguqula eli gama Lateef ngokuba ngu *Hafee* lona lithetha ukuba nobubele. U-Ikrama RadhiAllahu Anhu uligiqula athi lithetha Baar lona lithetha Lowo ubonelelayo. U-Muqaatil Rahimahullah uthi u-Allah Ta'ala unobubele kuzo zonke izicaka zaKhe ehlabathini, kangangokuba ude Ahlisele nabo bangakholelwayo kuYe nabangaboni. Ububele buka-Allah Ta'ala kwizicaka zaKhe abunamida kwaye buziintlobo ngeentlobo.

33. Al-Khabeer

Mazi wento zonke

Yena wazi yonke into, into ekufutshane okanye ekude, into ebonakalayo okanye into engabonakaliyo, into esebumnyameni okanye ekukhanyeni, into esemhlabeni okanye into esemazulwini, into esencotsheni yentaba okanye into esenzonzobileni yolwandle, ubizwa ngokuba ngu-Al-Khabeer.

Al-Khabeer nguLowo kuYe kungekho nto ifihlakeleyo. Akukho nto ishukumayo okanye engashukumiyo ebukumkanini nakulawulo lwaKhe kuquka neyona nto yaka yancinci, mntu wonwabileyo okanye okhathazekileyo ngaphandle kokuba Yena abe uyakwazi konke oko.

Eli gama lika Al-Khabeer kunye neli lithi Al-Aleem athetha into enye. Kodwa xa ulwazi lunxulunyaniswa nezinto ezifihlakeleyo lubizwa ngokuba yiKhabarah kanti Lowo unolwazi lwezo zinto zifihlakeleyo ubizwa ngokuba ngu-Al-Khabeer. Iinjongo, izigqibo, iingcinga kunye nezenzo zethu zonke Uyazazi. Yena uyaziva kwaye uyazibona iimfihlo ezenzeka xa sisedwa. Uyazazi iinjongo zethu kunye neenkanuko zeentliziyo zethu.

Xa umntu esenza okulungileyo okanye esenza okubi u-Al-Khabeer Uyambona. Ezo zenzo nezo zinto zonke ngemini yomgwebo zizakuziswa ngaphambili khona ukuze umntu azokuvuzwa ngokufanelekileyo.

Enye yeendlela zokuba simazi uMdali wethu, u-Allah kungenxa yokuba sazi amagama waKhe amahle. Kula magama sithi sifunde ngeekhwalthi ezintle zika-Allah Ta'ala. Ngokuye efunda umntu ngo-Allah Ta'ala kuye kukhule ukumthanda kwakhe u-Allah Ta'ala. Le nguqulelo iquka amagama ayi 33 ka-Allah Ta'ala okuqala.

Lo nguvela tanci wokuqala ukuzama ukuveza esi sihloko ngolwimi lwesiXhosa.

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